



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ment. He no doubt recognizes, with other scholars, that the chronological notices in Genesis belong to a later source. But the documents whose value Eerdmans professes to champion so strongly against the dominant critical school certainly lend no support to his view that the wanderings in the wilderness, the confused struggles of the judges, and the establishment of the kingdom were all compressed within a period of 125-130 years! The charge this critic of the critics levels against Steuernagel recoils upon his own head: "He takes from the stories only what suits his own ends, and for the rest simply goes his own way" (p. 35). Eerdmans' method of harmonizing his own personal interpretations of the monuments with the "simple reading" of Genesis is fundamentally false. Progress in historical knowledge demands far more exact scientific treatment of the texts.

ALEX. R. GORDON

PRESBYTERIAN COLLEGE
MONTREAL, CAN.

SOME RECENT BOOKS ON THE OLD TESTAMENT

Dr. Rothstein, a teacher in a *Gymnasium* in Berlin, with the assistance of his brother, J. W. Rothstein, the well-known professor of theology in Halle, has published a textbook for instruction in the Old Testament in the German schools.¹ Part I discusses briefly in the introduction the place of the Old Testament in the plan of instruction, and the Old Testament as a source of the history of Israel's religion. The history proper is discussed in thirteen sections, viz., I, The times before Moses; II, the foundation of the Jahwe religion by Moses; III, the conquest of Canaan and its consequences; IV, Israel united in the kingdom and divided; V, religious syncretism in the ninth century, reaction against it, early prophecy; VI, Amos and Hosea; VII, Prophets in Judah in the eighth century; VIII, Manasseh and Josiah; IX, Jeremiah and his times; X, the Exile; XI, the Jewish community to *ca.* 300 B. C.; XII, its religious life; XIII, from 300 B. C., to the time of Jesus. In each section political history is briefly described, then the religion of the period is expounded. Notes and explanations follow. The appendix contains a table of the history of Old Testament literature and brief notes on Palestinian geography and archaeology.

Part II presents the sources, selections from the Old Testament in the main, supplemented by non-biblical Jewish and other important outside material, Assyrian, Egyptian, etc. It is divided in four sections: (1) From

¹ *Unterricht im Alten Testament*. Von Dr. Gustav Rothstein. I, "Hülfsbuch für den Unterricht im Alten Testament." M. 2.60. II, "Quellenbuch für den Unterricht im Alten Testament." M. 2.60. Halle: Verlag der Buchhandlung des Waisenhauses, 1907. I, x+230 pages; II, xii+216 pages. M. 2.40 each.

Moses to the establishment of the kingdom; (2) From *ca.* 900–500 B. C.; (3) 500 B. C. to the time of Jesus; (4) Beginnings of history. Explanations and discussions are given in notes. The selection seems to be on the whole excellent. Only the most important sources are quoted, the parallels to the early chapters of Genesis being naturally the fullest. They are given not to satisfy idle curiosity, but to lead to a correct appreciation of Israel's religion in comparison with the religion of related nations with a high degree of culture (II, p. v.). Outside influences are carefully noted and weighed (e. g., in the fine discussion of the beginnings of history in Part I, pp. 17 ff.).

The two books are a fine example of the constructive work that is being done in Germany now. While the political history of Israel and the literary features of the Old Testament are not neglected, all is subordinate to the primary purpose of biblical instruction. It aims to give the student an insight into the religious history of Israel from the beginning to the time of Jesus. The attitude of the author to the Old Testament is reverent. His positions are critical, but not radical. For example, in regard to the work of Moses, messianic passages in Isaiah, and individualistic psalms, the views given are fairly conservative. Some statements of the author will undoubtedly be questioned, e. g., that we find before Amos the teaching that Jahwe's power is not limited to Israel and that his union with Israel is not indissoluble (I, p. 55), that all the sources of the Hexateuch began with a story of creation (I, p. 156). It seems evidently getting to be a dogma, that there never was religious doubt in Israel (II, p. 175). The language of the book is clear and chaste, the style good. One slip we have noticed in I, p. 122: the most important of the two is Isaiah.

Undoubtedly the weakest part of the work is the plan. If the books are to be used as textbooks together, the arrangement should have been parallel and the smaller sections numbered in succession on the margin. It is exceedingly difficult to refer to the different parts of the books under the present arrangement. Both books have full tables of contents, the second an index of passages. Part I should have had an index. These defects can easily be remedied in the promised second edition of the book, which, we hope, will come soon.

We would like very much to see the book translated into English, not only for college students, but also for those who seek accurate information in popular form about the results of critical work.

In Dr. Genung's commentary² 108 pages are given to Leviticus, and

² *An American Commentary on the Old Testament. Leviticus and Numbers.* By George F. Genung, D.D. Philadelphia: American Baptist Publishing Society, 1907. xvi + 144 pages.

144 to Numbers. In the short introductions (Lev., pp. i-xvi; Num., pp. i-x) the names of the two books, contents, divisions, authorships, influence, and present value are discussed. The author holds a moderately critical position, quoting with approval Kautzsch (Lev., p. vii.: Deuteronomy, Ezek., chaps. 40-48, "Law of Holiness," "Priests' Code"); though at times he loses patience with minute criticism and "reconstructions of Israelitish history concocted in German brains" (*ibid.*). His remarks on the influence and present value of the books are excellent. Both the English versions are printed in the commentary in parallel columns. This waste of space hardly commends itself. If any revision of the King James text is employed, why was not the American revision selected? In a few places (words of Balaam) the commentator prints his own careful translation in the footnotes, or quotes George A. Smith (Num. 21:27 ff.). The comments are full and to the point. The author aims evidently at a psychological and rational explanation of the ceremonies. He criticizes the extreme of old typology, as having "perhaps fallen into an error in supposing that the older sacrifice foreshadows Christ by its form rather than by its effect on men." (Lev., p. 18.) On the other hand, he does not altogether escape the danger of attributing to the old Hebrews modern ideas. One often misses the spirit of a historian in the exposition. The Balaam section, in some respects the best part of the commentary, is a striking example (cf. also Num., pp. vii, 40, 82, etc.).

The author states (on Lev. 10:8 ff.) that "שֵׁכָר" designates any kind of strong beverage except wine made from the grape" (but cf. Num. 28:7, 14). What "rites redolent with chemico-ethical suggestion" mean we do not understand (Num., p. 74). That "Hor" means mountain (*ibid.*, p. 79) is doubtful. The explanation of the names "Elohim" and "Jehovah" (*ibid.*, p. 89) is too fanciful. That Mic. 6:8 quotes Balaam or is inspired by some unknown saying of Balaam (*ibid.*, p. 90) is rather fantastic. In defending the war of extermination against Midian (*ibid.*, p. 122) the author tries to prove too much.

The commentary is written in a lucid style, though occasionally one meets with a curious phrase like the offensive reference to "reconstructions concocted in German brains" (Lev., p. vii; cf. Num., p. xi), a "sight, which tends to picturableness in terms of visible form" (Num., p. 48), "the figure interpretable as Messianic" (*ibid.*, p. 102). The print is very small. There is some carelessness in printing Hebrew words and their transliteration: hîqtîr (Lev., p. 21), qārbān? (Lev., p. 20), mînc'hâh (p. 22), minchas and minchahs (*ibid.*, p. 36), פִּזְזִיל (p. 39), etc. The commentary is evidently intended for the general reader rather than the critical scholar, and is a good,

popular exposition, which will help those who will use it to find the "living worth and messages" of Leviticus and Numbers "for this late day of the world's unfolding."

The purpose of Dr. Eiselen's commentary on the Minor Prophets,³ according to the preface, is to assist the students of the Bible in English to understand as nearly as possible the thoughts which the prophets desired to express. As in the other volumes of the series the Authorized Version is used as a basis, Jehovah being substituted for Lord. This use of the old version is inexcusable, especially in a commentary on the Prophets. It is true the author quotes the Revised Version frequently or suggests a better rendering of difficult passages. But this device is not sufficient.

Introductions to the individual books are quite exhaustive and careful, dealing with the person of the prophet, the times, contents and outline of the book, the teaching of the book, and its integrity and other general problems. The following dates are given: Hosea, 750-35; Joel, *ca.* 400; Amos, 760-55; Obadiah, soon after 586; Jonah, between 450 and 200; Micah, before 722 (?); Nahum, shortly before 607-6; Habakkuk, shortly before 600; Zephaniah, 630-25; Haggai, 520; Zech., chaps. 1-8, 520-18; chaps. 9-11, after 350; chaps. 12-14, after 450 (?); Malachi, either before 458 or 432. In discussing disputed points the author is very cautious; sometimes he will hardly commit himself. In questions of integrity he is quite conservative; the only important exceptions we have noticed are Mic. 7:7-20; Zeph. 3:14-20, and the Book of Zechariah. Hosea's marriage is held to have actually taken place and then to have served as a means of divine revelation. The locusts of Joel are a real plague, neither allegorical nor apocalyptic. Obad., chaps. 1-9, and Jer. 49:7-12 use an older oracle, likewise Mic. 4:1-5 and Isa. 2:1-4. Jonah is not historical, but didactic. Most of the introductions are excellent, though at times the teachings of the books are forced into a dogmatic scheme (Amos!).

The careful scholarship of the author and his diligent use of literature appear both in the introductions and the commentaries proper, though too technical discussions are naturally excluded. Of course we cannot always agree with the author. That the Baal, against whom Elijah fought, is an entirely different deity from the Baalim (p. 46) we doubt. זָבַח in Hos. 8:5 is taken to be intransitive: "Abominable is thy calf." Is the verb ever so used? Why is it not impersonal, if the author objects to an emendation? (Cf. Mic. 6:8.) That the yoke remains on the animal (Hos. 11:4) when the animal is to be fed, one can hardly believe. The idea that fasting "was to

³ *Whedon's Commentary: Old Testament*. Vol. IX. The Minor Prophets. By Frederick Carl Eiselen. New York: Eaton & Mains, 1907. 741 pages. \$2.

symbolize a spiritual condition, the earnest yearning of the heart which finds expression in right doing" is too modern (p. 160). Do not the prophets rather suggest abstinence from evil-doing as a substitute for abstinence from food? Who ever claimed that Amos is the original founder of Yahwism? (p. 211). The comparison between Micah and Isaiah (p. 373; cf. p. 396) is too general in view of Mic. 3:11 f. and Isaiah's teaching about the inviolability of Jerusalem. The place of Zerubbabel in messianic prophecy is treated in an easy fashion (pp. 570, 636). That legalism was consciously substituted for prophecy that failed (pp. 703 f.) we cannot believe. The apology for Mal. 1:2 f. is rather weak. But during the rapid examination of the book we have found a great deal more that we heartily accept, and indeed admire. The readers, for whom the book is primarily intended, will find rich treasures. The style is simple and flowing, and very interesting. The print (except in the introductions) is rather small but clear. The commentary has a brief, but fairly full index. Considering its purpose, the whole book is an excellent piece of work.

Mr. McWilliam has given us what he modestly calls "plain" lectures on the Minor Prophets.⁴ In the introduction he discusses briefly the prophets in general. Then follow interpretations of the individual prophets: Amos (2 parts), Hosea (2), Micah (4), Zephaniah (2), Nahum (2), Habakkuk (2), Obadiah (2), Haggai (2), Zech., chaps. 1-8 (1), Malachi (2), Joel (2), Zech., chaps. 9-14 (2), Jonah (1). Chronological tables and a brief index conclude the volume. Two historical résumés are inserted in proper place (623-586 B. C. and 586-538 B. C.). The order shows the author's critical position. The work is a fine example of popular interpretation of the Bible; scholarly but not dry, lofty in style and sentiment, but not superficial or affected. Amos and Hosea do not get as much space, in proportion to the other prophets, as they deserve. It is doubtful, if Amos taught "the remnant" (p. 17) or gave a philosophical (!) basis to the religion of Israel. The translation of Mic. 1:8 ff. on p. 57 is quite useful in showing the play on words. The rain in Mic. 5:7 does not illustrate Jacob as a peaceful refreshing influence, but rather suddenness of destruction without human intervention (cf. Marti, *ad loc.*). That the priest was more useful for the continuity of the religion of Jehovah after the exile than the prophet seems to be a curious philosophy of history (p. 259). That Jonah is an allegory of the history of Israel (Exile) is George Adam Smith's theory eloquently and attractively expounded by the author. Yet we cannot accept it. Has there ever been an allegory which has not betrayed its true character by a hint or two?

⁴ *Speakers for God*. By Rev. Thomas McWilliam, M.A. New York: Eaton & Mains, 1907. 356 pages. \$1.

We have noticed only a few expressions that we do not like; repentings (p. 41), religiousness (for religion, pp. 46, 61), "almost bound to have, etc." (p. 100, twice), selfism (p. 338). The note on Zech. 1:18-21 is not quite clear (p. 240). The volume is instructive and inspiring. Thoughtful people will read it eagerly and will not be satisfied with one reading.

Dr. Haupt holds the Song of Songs⁵ to be a collection of popular wedding or love songs composed in Damascus after 312 B. C. The songs (12) are composed of strophes of two trimeter couplets (=4 half-lines, 3, 3, 3, 3, occasionally 2 for 3); the only exception is X, which has strophes of four couplets with a refrain (also a couplet.) In his translation (pp. 1-20), which follows the meter of the original, Professor Haupt rearranges and cuts down the text quite freely. Copious notes follow the translation (pp. 21-133). A table at the end enables us to compare the new arrangement with the old (Luther's translation).

The breadth of scholarship displayed in the little volume is wonderful with literary parallels ancient and modern, metrical discussions, and arguments from philology, archaeology, exegesis, and natural science.

We admire but cannot feel that all will be found of direct assistance in studying the book (e. g., the long discussion of כִּפְרִי, etc., pp. 127 ff.). The author's general view of the book, however, seems most plausible and natural. That the collection comes from Damascus or its neighborhood is possible, but not proved. The reasons given (pp. xx, 39, 51, 101 ff.) are not sufficient. The remarks on the meter (pp. xiv f. and elsewhere) are excellent. The strophic arrangement is as yet a difficult problem. The present form of the text is well-nigh hopeless. Professor Haupt rearranges as follows: I, The bridal procession (3:6, 7, 8b, 9, 10b, 11-4×4 ll.); II, The sword dance of the bride (6:9a, d, b, c; 6:12; 7:1, 7, 5, 4, 9, 6, 2b, 2a, 7×4 ll., transpositions not necessary, hardly an improvement); III, The brothers of the bride (6:2; 7:10; 2:1; 1:5 f.-3×4 ll.; 8:8-10-3×4 ll.; 8:1 f.-2×4 ll., incomplete); IV, I desire nothing but thee (8:11 f.; 6:7 f.-4×4 ll.); V, I will protect thee from all danger (4:8-4+2 ll., incomplete); VI, Beauty of the lover (5:2-5a, d, b, c, 6, 8, 17, 9-12a, d, c, 13-16-15×4 ll.); VII, The bride praises the bridegroom on wedding day (1:16 f.; 2:3-6; 1:12-14, 2-4; 2:16, 17, 7-10×4 ll.); VIII, The charms of the beloved maiden (4:1-4; 1:9, 10 [!]; 4:5, 7; 6:3, f.; 4:9, 10 ab, 11, 10c, 12, 15, 13 f., 16-12×4 ll.; 1:9 f. break up a good connection 4:4+5; even 6:3 f. hardly necessary); IX, The pleasure garden of the bride (bride: 4:17; 7:11-13-3×4 ll.; bridegroom: 6:10; 5:1a-2×4 ll.; bride: 6:1-4 ll.); X, The Spring—the time of love (2:8, 9b, 10-14-3×8+2 ll.); XI,

⁵ *Biblische Liebeslieder*. (Das sogenannte Hohelied Solomos.) Von Paul Haupt. Leipzig: Hinrichs, 1907. lvi+133 pages.

Feed thy kids (I, 7 f.—2×4 ll.); XII, Omnia vincit Amor 13:1-4; 8:6 f.—5×4 ll.). The whole scheme is very attractive and reads exceedingly well. But logic (in folksong!) and a theory about the poetic form of the book are not sufficient to justify so radical a treatment of the text.

The translation of 1:16b, "unser Bett wird grünen," and its explanation (pp. 62 f., 124)="our union will be lasting" are hardly correct in view of vs. 17. The "green bed"=grass is quite usual in poetry. It was hardly necessary to note, that the beloved breathes through her nose especially when being kissed (p. 37). The remark about the American woman on p. 55 is rather out of place; or does Professor Haupt really believe that she is more like an oriental woman than a German lady? But in spite of defects, Dr. Haupt's discussion will stimulate interest in this book which is as yet little understood in Christian circles.

Moritz Mengel's discussion of the first chapters of Genesis⁶ is the "life-work" of a lawyer, who died shortly before its publication, as we are informed by Professor Holthfeld in the preface. The first half of the book is devoted to a critical study of Gen., chaps. 2-4, with the following results: The chapters are the combination of two stories: J₁ written probably by a priest *ca.* 950 B. C. (2:4b-8a, 10-15 [8b], 15, 18-23; 3:20; 4:1-16, 25 f. [probable sequel 11:18, 20, 22, 24, 26-32]) to prove that the ancestors of Israel were once settled in the garden of Eden, which is correctly described (second half). J₂ was written by Huldah *ca.* 650 to supplement J₁; the union of the two is her work (2:8a, 9, 16 f., 25; 3:1-19, 22 f.; 6:1-8; 2:24 and 3:24a + "of the tree of life" are late editorial glosses). It has an exoteric and an estoric significance: It openly sets forth the knowledge of good and evil=sexual knowledge and its consequences, etc. But its deeper meaning is that while knowledge of future events (divine foreknowledge) is possible for man, man is warned not to attempt to reach it by astrology.

In the second half the attempt is made to identify the garden in Eden with the oasis Ruchëbe in Ḥarrâ eastward from Haurân. The description of the oasis makes the possibility plausible; but the linguistic and exegetical arguments seem weak. The description in Gen. 2:10 cannot apply to a river: four streams (רְאשִׁים) unite in one body of water without outflow (pp. 198 ff.), the main river of a country never has a name, it is *the* river (p. 202), the word "eastward" must be the near east (beyond Haurân) and cannot possibly be in Babylonia (p. 195), etc. Possible alusions to the oasis in the Old Testament are discussed. In II^{II}-II^{III} is a discussion

⁶ *Wirklichkeit und Dichtung*. Von Moritz Engel. Dresden: Wilhelm Baensch, 1907. 301 pages. M. 4.

of the tables of nations in Genesis with curious results: Cham=South, Shem=Sham or Shâm=North, Japhet=Jâm=the Mediterranean Sea, the division of the Kingdom is a revolt of Israel against Judah's attempt to force him to accept Judah's tribal god, Jahwe, etc. III^V (on Gen. 9:20-27) is fantasy pure and simple: Noah=Cambyases, Canaan=the Samaritans, Shem=Judah, Japhet=the Persians; the whole is an allegory. To be just to the author, we must say that he has often correctly apprehended the difficulties of many current interpretations (on Gen. 2-4, the location of Paradise); but his constructive work is rather fantastic.

A brief systematic treatment of the religious and ethical ideas of the Old Testament Apocrypha and Pseudepigrapha⁷ is based on the well-known translation edited by Kautzsch. After a short literary introduction (pp. 1-16) the author treats the late Jewish ideas of God, the angels, God's relation to the universe, man and sin, ethics, messianic hope, and eschatology. He points out carefully the Old Testament basis and the later growth of the various conceptions and their relation to the New Testament. Very full references are given to the passages on which his conclusions are based. The writer is rather sceptical about foreign influence on Jewish thought, admitting chiefly Greek influence only. We question whether he can explain, e. g., the doctrine of angels (p. 52) without foreign influence. The treatment is too brief and seems therefore in places dogmatic (e. g., בָּשִׁים, pp. 35 f.; heathen ethics, p. 135; son of man, p. 204, in note). On the whole, the work is done in a careful and solid fashion and forms a useful summary. The style is pleasing and readable. In places the sentences are somewhat broken up by parentheses, which would better appear in footnotes. The relation of the book of Enoch to the hope of immortality is not quite clearly expressed on p. 112. On p. 54 בְּכִי ought to be בְּנִי, on p. 228 "früher" should undoubtedly be "später."

It is a wearisome task to read the Apocrypha and Pseudepigrapha through. The author, who has given us this handbook, which helps us to find the necessary information, deserves many thanks.

ALOIS BARTA

GERMAN PRESBYTERIAN SEMINARY
DUBUQUE, IOWA

⁷ *Die religiösen und sittlichen Anschauungen der alttestamentlichen Apokryphen und Pseudepigraphen.* Von Ludwig Couard. Gütersloh: Bertelsmann, 1907. vi+248 pages. M. 4.